

MISSISSIPPI BAPTIST HISTORICAL SOCIETY  
J. L. BOYD, Custodian  
P. O. BOX 392 - CLINTON, MISS.

# MINUTES

OF THE

SEVENTY-SECOND ANNUAL SESSION

## LEAKE COUNTY BAPTIST ASSOCIATION

FORMERLY HARMONY

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HELD WITH THE CARTHAGE BAPTIST CHURCH, LEAKE  
COUNTY, MISS., OCTOBER 6-7-8, 1922.

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### NEXT PLACE OF MEETING

PLACE: FRIENDSHIP BAPTIST CHURCH AT LENA, MISS.  
TIME: FRIDAY BEFORE SECOND SUNDAY IN OCT. 1923.





## PROCEEDINGS LEAKE COUNTY BAPTIST ASSOCIATION

The Leake County Baptist Association (formerly Harmony) met in its seventy-second annual session with Carthage Baptist Church Friday, Oct. 6, 1922.

After devotional services Moderator T. G. Ward called the body to order and appointed committees as follows:

Finance—S. A. Moore, R. H. Wiggins and W. S. Troutman.

Enrollment—F. E. Leach, H. G. Williams and M. M. Keith.

The body then proceeded to elect officers, which resulted in the election of Rev. T. G. Ward as moderator and M. M. Keith as clerk and treasurer.

Petitionary letters were called for. Three new churches, Pearl Hill, Madden and Corinth applied for membership, all being received into the fellowship of the association.

Responding to the call for Fraternal Correspondence, Rev. J. C. Richardson of the Scott County Baptist Association and Rev. H. T. McLaurin, Enlistment Missionary of District Four, were presented and welcomed.

Correspondence returned: Resolved, That any member of this body be hereby authorized to represent us in any body of Baptists.

Moderator announced the appointment of the following committees:

Nominations—M. P. Hendrick, R. H. Wiggins and H. G. Walton.

Digest of Letters—H. G. Williams, Wiley Chamblee and F. E. Leach.

Devotional Exercises—J. B. Fulton, E. J. Reid and pastor and deacons of Carthage Baptist Church.

Adjournment for dinner.

### FIRST DAY—AFTERNOON SESSION.

Devotional services were conducted by Rev. G. W. Nutt, after which the Moderator called the body to order and proceeded with the transaction of business.

Moderator announced appointment of the following committee:

Queries and Requests—F. E. Leach, R. M. Hawthorne and J. E. Ellis.

Report on prohibition, prepared by H. G. Williams, by request, was read by M. P. Hendrick. Report discussed by S. A. Moore, J. B. Fulton, J. L. McMillon, Rev. H. T. McLaurin, Rev. G. W. Nutt, J. W. W. Lyle. Report adopted.

#### REPORT ON PROHIBITION.

We think the prohibition law one of the greatest if not the greatest law ever enacted for the good and benefit of the American people.

If we only obey the laws that suit us, that means anarchy. Booze never helped anyone; prohibition has helped millions. Let's give it a fair trial. If selling liquor is unlawful, then those who buy are parties to the crime.

In every community men and women have had an opportunity to know what prohibition means. They know that debts are more promptly paid; that men take home money out of their wages that was once wasted in saloons; their families are better fed and better clothed and the home is happier than it once was. More money finds its way to the savings banks.

The liquor traffic was destructive of much that was most precious in the American life. In the face of such evidence on that point, what conscientious man would want his own selfish desires to influence anyone to vote to bring it back? If every citizen would do his part, it would help greatly our officers to do their duty.

We as citizens should be very careful to elect only good, law-abiding and strictly sober men to fill the offices of our country and nation.

Adjournment until 7:30 p.m.

#### FIRST DAY—NIGHT SESSION.

Rev. Mack Parkes conducted devotional services, after which Rev. T. G. Ward, as per previous arrangement, preached the introductory sermon.

Adjournment until 9 a.m.

#### SECOND DAY—MORNING SESSION.

After devotional services conducted by J. L. McMillon, the Moderator announced the body ready for business.

Report on Christian Education was made by J. L. McMillon. Discussed by J. L. McMillon and Rev. Mack Parkes, and adopted.

#### CHRISTIAN EDUCATION.

The term "Christian Education," as practiced by Baptists throughout the district of the Southern Baptist Convention, from use and practice, must be defined as covering two separate and distinct fields of endeavor:

First—The temporal education of youths under certain environment.

Second—Education in spiritual truths, solely and only revealed to man by the Holy Word of God through an inerrant and all-sufficient treatise, the Bible.

Apart from the salvation of the soul and spiritual training, the moral influence brought to bear on the young mind by a constant moving in a pure atmosphere engendered by Christian teachers is a blessing that cannot be measured in dollars and cents.

The second division of this subject is today the all-absorbing question confronting, not alone the churches of the Southern Baptist Convention, but every orthodox Baptist Church throughout the entire world. False and destructive doctrines have already crept into some of the large and influential Baptist colleges of the Northern Convention to such an extent as to practically rend that convention asunder. That leaven which is now working havoc in the Northern Convention is diligently at work in our beloved Convention, the strongest, purest and most thorough orthodox Baptist assembly in the world. We only have to open our eyes and look about us to see the workings of the evil spirit in his efforts to dethrone, not only His Word, but God Himself. May I, without undue alarm, direct your minds to the fact that those who would destroy the New Testament doctrines taught by Baptist people are working while we sleep. Is it possible that we, who know and love these indispensable fundamental doctrines, will be less active in their defense than those who do not know them will be in their destruction? That Baptists may be more thoroughly aroused to a full sensibility of the present effort to destroy or overthrow the evangelical faith, permit me to call your attention to and ask your consideration of the following new books on that subject: "Fundamentals of the Faith," by W. D. Nowland; "Evolution a Menace," by J. W. Porter, and "Baptist Confessions of Faith," by President E. Y. Mullins, as well as the resolution passed at the last session of the Southern Baptist Convention, pages 34, 35 and 36 of the minutes thereof.

In commendation of Baptist efforts toward education, I take pleasure in again calling your attention to the latter part of the report read on this subject by Prof. M. P. Hendrick at the last session, as follows:

"Southern Baptists today have more money invested in denominational schools than has any other Protestant denomination. Of the \$75,000,000 subscribed in the recent campaign.



\$20,000,000 will be invested in Christian education. Our seminaries and training schools will receive \$3,000,000 and \$17,000,000 will be used by the states in the interest of their respective schools:

"Mississippi Baptists have four schools: Mississippi College, at Clinton, for young men; Blue Mountain College, at Blue Mountain, and Woman's College, at Hattiesburg, for young ladies, and Clark Memorial College, at Newton, which is co-educational.

"These schools are training annually about 1,500 of our young men and young ladies. Their enrollment would be doubled if Mississippi Baptists would furnish the means to erect more dormitories and meet other needs for better equipment and more efficient service."

J. L. McMILLON.

By motion and second Baptist Record, Western Recorder and The Carthaginian requested to publish report on Christian education.

Rev. G. B. Smalley, pastor of Carthage Baptist Church, requested by the association to preach tonight at 7:30 o'clock.

Report on nominations made by M. P. Hendrick. Report adopted.

#### REPORT ON NOMINATIONS.

We, your committee, report as follows:

Place of meeting of next association, Lena.

Time, Friday before second Sunday in October, 1923.

To preach introductory sermon, Rev. G. B. Smalley; alternate, Rev. B. F. Odom.

To write reports on:

General Missions—Rev. A. E. Lucas.

Woman's Work—Mrs. M. M. Keith.

Hospitals—H. G. Williams.

Publications—S. A. Moore.

Orphanage—Rev. Mack Parkes.

Sunday Schools—L. A. McKee.

Prohibition—F. E. Leach.

Christian Education—Floyd Young.

Sustentation—H. G. Walton.

Training Our Children for Service—Mrs. G. B. Smalley.

Delegate to S. B. C.—M. P. Hendrick; alternate, J. L. McMillon.

#### COMMITTEE.

Report of Rev. P. C. Barnett, former clerk and treasurer, read by J. L. McMillon and adopted.

#### REPORT OF TREASURER.

P. C. Barnett, in account with Leake County Baptist As-

sociation:

### RECEIPTS

Oct. 8—Received of finance committee for associational expenses .....\$ 70.87  
 Received from messengers on clerk's deficit last year.... 24.60  
 From Center Hill Church, associational expenses ..... 3.10  
 For other objects ..... 5.00

Total .....\$103.57

### DISBURSEMENTS

Oct. 10—Paid clerk, deficit 1920 .....\$18.45  
 Oct. 27—Newton Record, for printing and mailing minutes ..... 62.50  
 Paid clerk, for present services ..... 15.00  
 Postage and stationery ..... 1.00

Total .....\$96.95

Balance on hand .....\$6.62

P. C. BARNETT, Clerk and Treasurer.

Clerk instructed to have minutes of this association printed in the office of The Carthaginian at price agreed upon, \$2.00 per page.

On motion, New Hampshire Confession of Faith was reaffirmed and clerk instructed to have same printed in the minutes of this session.

Adjournment until 2 p.m.

### SECOND DAY—AFTERNOON SESSION.

After song service and prayer by Rev. John Thompson, the body proceeded with the transaction of business.

Report on General Missions made by Rev. G. B. Smalley. Discussed by Rev. John Thompson, J. L. McMillon, Rev. T. G. Ward and adopted.

### REPORT ON MISSIONS.

Missions as Southern Baptists maintain them are State, Home and Foreign. State Missions with us includes the work done within the bounds of Mississippi. Home Missions embraces the work done by the churches of the Southern Baptist Convention. Foreign Missions extends to every point touched by the missionaries who are sent out by the churches of Southern Baptists.

The different phases of State Missions are as follows. (1) Church extension, including pastors' support and church building; (2) enlistment and associational mission work; (3) Sunday School work; (4) B. Y. P. U. work; (5) publications; (6)

preachers' schools; (7) educational mission work; (8) social service. It is true that Home and Foreign Missions include all these divisions, but each board does its work in an independent way, as well as all three boards are doing in an interdependent fashion.

#### *State Missions.*

The purpose of State Missions is to accomplish through the churches the will of God within the state. The reports which have come to us from the different officers of the State Board—especially those of our State Secretary, Dr. R. B. Gunter—undoubtedly indicate progress has been made in every department. These reports have appeared in the Baptist Record and in tract form.

The following are some of the accomplishments of the State Mission Board: Seven enlistment men are employed (one general and six district men). These have visited 2,259 churches, preached 2,880 sermons, organized 10 churches, 35 Sunday Schools, 6 B. Y. P. U.'s, 9 W. M. Societies, made 85 every-member canvasses, secured 664 subscriptions to denominational papers. These same missionaries have held many revival meetings, which have resulted in many conversions, and have rendered most valuable service in the campaign. Many three-day Bible Institutes have been held, Mid-winter Bible Schools and two schools of evangelism with 150 to 175 preachers in attendance on each.

The circulation of the Baptist Record has increased more than 50 per cent and in the main is self-supporting. A large stock of splendid books, Bibles, etc., has been put in the book store, and it, while serving the denomination, is making a profit. The board now owns its printing press and as a result of the campaign has paid for a \$30,000 administration building.

No department of the work has progressed more rapidly than our B. Y. P. U. work. The number of unions has nearly trebled during the campaign period.

#### *Home Missions.*

Home Missions constitutes the work of the Southern Baptist Convention as that work is maintained in an interstate connection. It is the interdependent work of the states. Great advancement has been made in the work of the Home Board during the last year—and especially during the first three years of the campaign. Evangelism, enlightenment and enlistment form the keynote of the work of the Home Mission Board. During the three years of the campaign period this agency has em-



ployed on its own account and through co-operative work an average of 1,495 missionaries, and reports 134,832 baptisms for the period; 218,371 additions to churches, 2,276 Sunday Schools and 759 churches organized; 1,409 houses of worship built or repaired, 9,523 volunteers to special Christian service.

In addition to its work along evangelistic and enlistment lines, the Home Board's completion of its \$1,000,000 church building fund and launching of an encouraging work among Jews, establishment at Jacksonville, Fla., of Seaman's Institute, vast improvement in 38 mountain mission schools, with more than 6,000 pupils; establishment at El Paso of a modern tuberculosis sanatorium, and the strengthening of its work in Panama and Cuba, and among foreigners, Indians and negroes are reported.

The Home Board has done a most creditable work through the Education Board to the south-wide institutions. An equally good work has been accomplished through the Relief and Annuity Board in behalf of old and retired ministers. Since the beginning of the campaign there has been given to old and retired ministers \$300,173.61, the payments to this work during the past year being \$128,966.88.

The board is able to report invested assets of \$1,149,088.52.

#### *Foreign Missions.*

Glorious achievements have been wrought by Baptists in their Foreign Mission Work. The following are some of the accomplishments of this board since the campaign began:

Two hundred and eight new missionaries have been sent out, with another large contingent under appointment to sail this season. Native workers have been increased from 771 to 1,173. There have been 21,723 baptisms, 211 new Sunday Schools have gained 17,576 pupils, native contributions of \$1,003,390.68 and 529,642 treatments administered by medical missionaries. Many new church houses have been erected, much valuable land acquired in strategic centers for missionary operations, practically every school and hospital on older fields enlarged, while work has been launched in new and promising fields of Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Palestine and Liberia.

The past year has been one of signal victories and phenomenal progress for Southern Baptists, and we should look to the future hopefully, expecting still greater triumphs.

Respectfully,

G. B. SMALLEY.

Report on Woman's Work, prepared by Mrs. G. B. Smalley and read by the clerk. Report discussed by M. P. Hen-

drick and J. L. McMillon, and adopted.

#### REPORT ON WOMAN'S WORK.

Representing thousands of Christian women and young people in Southern Baptist Churches, the Woman's Missionary Union seems to have made an especial effort during this year to dispel the darkness in hearts and homes near and far. Organized 34 years ago for the purpose of "stimulating a missionary spirit and the grace of giving among the women and young people of the churches, and aiding in collecting funds for missionary purposes," the Union has this year apparently found an added reason for its missionary zeal and increased efficiency in giving.

The Union members have discovered that by studying missions they not only become intercessors for others, but also that the very light which they crave for the objects of their prayers shines in upon their own personal problems and upon those of their immediate community. As some one has said: "One touch of sorrow makes the whole world akin." Certainly this year of grave anxiety Southern Baptist women have studied missions as never before, and in their studying have gotten the inner blessings of joy and comfort as they have prayed that the Savior of men might be known to sin-weary souls of the world around.

Certainly no progress could have been made had not the motive power been prayer. The W. M. U. Standard of Excellence registers no organization as A-1 which does not have a devotional service at each of its regular missionary meetings and which does not observe at least one day of the three special seasons of prayer. It is encouraging to know that 6,686 organizations took part in the January week of prayer for Foreign Missions, and 6,742 in the March week of prayer for Home Missions, in each instance over one-third of these prayer services being among the young people. Most of the leaflets used in the programs were furnished by foreign and home missionaries, which proved very helpful—over 100,000 of these leaflets being distributed at each season of prayer.

Missionary Study classes have increased fourfold over last year—there being nearly 9,000 reported this year. One result of Mission Study has been the sending of books and magazines to missionaries and mountain schools, the packing of boxes of clothing for frontier missionaries, and the shipment of supplies to foreign mission hospitals. Over 700 societies had part in the White Cross work. One state rejoices because the hospital which it helped reports nearly 400 patients who accepted

Christ as a personal Savior. Another proof of Mission Study is the record of 49,178 tithers.

The W. M. U. Standard of Excellence encourages subscriptions to the various denominational periodicals. The Union issues one of these, "Royal Service," a monthly publication now exceeding 50,000 subscribers, the aim being 60,000 by next May. At the same time subscriptions will be sought for the state Baptist papers and "Home and Foreign Fields."

In our Personal Service work over 1,000,000 Christian visits were reported; 33,000 religious services held; more than 136,000 Bibles given to inquirers; 530,000 pieces of good literature distributed; 180,000 garments given to the needy; 150,000 baskets of food distributed, and more than 6,000 conversions reported.

There have gone this year into home and foreign fields many graduates from our W. M. U. Training School at Louisville, Ky.

We ascribe to our Heavenly Father all the glory for what has been accomplished and in Christ's name press forward.

MRS. G. B. SMALLEY.

Report on Baptist Orphanage made by I. C. Fortenberry.  
Report adopted.

#### BAPTIST ORPHANAGE.

The Mississippi Baptist Orphanage has been in operation for 25 years. During this time we have cared for more than 1,000 children, many of whom have gone out into the world and are now filling places of usefulness. We have now in the home 175 children. They are enjoying good health and attend school eight months in the year.

Through the kindness of interested friends many of our children have college educations. The home is supported entirely by voluntary contributions. The children in the orphanage have training in all kinds of domestic work. It is the purpose and effort of the management to train them in all kinds of work so that they will be able to make their own living when they go out from the home. The orphanage is now getting its support through the 75 Million Fund and your committee would urge that the people of this association pay up their pledges so that our orphanage may have its support. If we do not pay our pledges, the orphanage will fall short of its support just in proportion as we fall short of our pledges.

In addition to the cash contributions, we would urge that our churches continue sending farm products, especially peas; molasses and corn; also groceries, canned goods, dry goods,



clothing, towels, sheets, pillow cases, soap, tablets, pencils, pins, needles, thread, elastic, toilet articles; in fact, anything that can be used in an ordinary home.

Our children have training in religious work, the older ones taking active part in Sunday School and B. Y. P. U. work, and all attend church regularly.

We would commend the work of caring for our orphanage children to all our people. It is through the co-operation of our Christian people that hundreds of children each year are having the care and training that will fit them for good citizens and efficient helpers in our kingdom work.

Let us pray for the children and the management.

I. C. FORTENBERRY.

On motion the clerk was allowed the usual fee of \$15.00 for his services.

Adjournment until 7:30 p.m.

## SECOND DAY—NIGHT SESSION.

Preaching services were conducted by Rev. G. B. Smalley, after which the body adjourned until Sunday morning.

## THIRD DAY—MORNING SESSION

Devotional services were conducted by Rev. A. M. Langston, after which the Moderator called the body to order.

Brother John N. Dorrill was granted privileges of the floor and stated that Mr. Billy Mayo, who has been confined to his bed for some time, had sent a request by him that the Association sing "Jesus Lover of My Soul," and offer prayer in his behalf. The congregation stood and sang the song requested, after which a fervent prayer was offered by the Moderator.

No report on publications having been made at this meeting, report of last year was read and adopted.

## REPORT ON PUBLICATIONS

With a Baptist membership of approximately 181,000, there are only about 12,500 who take The Record, and still a smaller number who read the other Southern Baptist publications. Why need more be said? Committee.

Report on "Training Our Children for Service," prepared by Mrs. G. B. Smalley, was read by the clerk. Discussed by S. A. Moore and report adopted.

## TRAINING OUR CHILDREN FOR SERVICE

The task of the training of the child is one of very grave responsibility, as every true parent realizes. It is not our purpose in this report to try to solve every difficulty and smooth out every wrinkle, especially since in dealing with

like flesh and blood of the child age, unlooked-for problems and unexpected conditions are continually coming up. As best we can, we want to set out in a scriptural and straightforward way some principles and plans that may make easier traveling along the road to success for the children and young people.

Mary Lyon once said: "There is nothing in the universe that I fear, save this: That I shall not know all of my duty, or that having known it, shall fail to do it."

Then how shall we know all of our duty—where shall we go to find out, save to the one source—the inspired Word of God, where all truth is found.

Someone has said that the time to begin the training of the child is with the grandmother. The Apostle Paul seems to advance this idea when in writing to the young preacher Timothy he rejoices in his "unfeigned faith, which dwelt first in his grandmother Lois, and his mother, Eunice, and admonishes him to abide in the things which he has learned and been assured of, knowing of whom he has learned them," and further declares that "from a babe he has known the sacred writings, which were able to make him wise unto salvation through faith which is in Jesus Christ." In another place the inspired apostle admonishes Christians to "contend earnestly for the Faith," which means the body of doctrine taught in the scriptures, centering in Christ and His work.

Paul declares that Timothy's grandmother Lois held the Faith, and that she taught it to her daughter Eunice, and that Eunice in turn taught it to her son, Timothy, and that "the sacred writings had made him wise unto salvation." We can't improve on God's way. Then the duty of the parent, according to the inspired apostle, is to teach the child "from a babe," or before he is capable of understanding and appreciating the "sacred writings," or the Word of God. Implant God's truth in his heart—the truth in reference to sin and salvation, so that when he comes to the time of conscious accountability to God the Holy Spirit can reveal to him the meaning, and he may be led to accept Jesus Christ as a personal Savior. "How shall they believe in Him of whom they have not heard?" Here is the great responsibility on the parent, to see that the child hears the truth. This is to "bring them up in the nurture and admonition of the Lord."

After the child is saved he needs developing and training. The need today is for workers in the church who are not only thoroughly consecrated, but who are trained and

skilled as well. The young Christian coming into the life of the church stands no less in need of training—if his efforts are to count for the best and largest results in Christian service—than does the young fellow yonder who faces a life in the professional world of medicine or law or merchandise.

Doubtless there is no better place to get this training than in our Junior, Intermediate and Senior B. Y. P. U.'s.

The early Christians made it their first desire to deepen the spiritual life, and this was done through daily reading of God's Word and through daily prayer.

In the weekly meetings of the B. Y. P. U. and through the habit of daily Bible reading offered, the young Christian is kept in fellowship with God, and the spiritual life and power developed. There is no provision made for this spiritual development in any other service of the church—not to the extent that is provided in the activities of the B. Y. P. U.'s—the purpose being to give opportunity for spiritual, mental and social development and to give opportunity to teach the doctrine; for a definite study of missions and for practical endeavor.

We can help our children and young people by encouraging them to attend Sunday School, B. Y. P. U. meetings and the preaching services of the church, where the listening boys and girls hear Him speak.

MRS. G. B. SMALLEY.

#### REPORT ON DIGEST OF LETTERS

We, your Committee on Digest of Letters, beg leave to submit the following report:

We find that 21 churches reported by letters, from which we gather the following statistics:

Increase in membership, 128; decrease, 67, making a net gain of 61; total membership, 1,324; number of Sunday Schools, 11; enrollment in Sunday Schools, 440; B. Y. P. U.'s, 5; W. M. U.'s, 4; pastor's salary, \$2,727; visiting ministers, \$453.30; building and repairs, \$284.30; Sunday School, B. Y. P. U. and W. M. U. expenses, \$143.58; Associational funds, \$69.77; all other purposes, \$416.84; seventy-five million pledges paid, \$2,481.91; state missions, \$16.26; Christian Education, \$10.50; value church property, \$18,875.

Respectfully submitted,

F. E. LEACH.

R. M. HAWTHORNE.

Report adopted.



Report on Sunday Schools made by N. F. Wallace. Report discussed by N. F. Wallace and Rev. T. G. Ward and adopted.

### REPORT OF SUNDAY SCHOOLS

Your Committee on Sunday Schools beg to report as follows:

We wish to say that we are not able to do this subject justice. If the Sunday Schools of the earth are included, we must speak of things in the millions—millions of pupils, millions of dollars, including millions of good accomplished. We spend some forty millions or fifty millions of dollars annually in our Sunday School work, and probably as much as \$15,000 is spent for Sunday School literature.

No doubt it was intended that we should confine our report to the Association, and at least not more than the state. We are sorry that we do not have the facts to show the true conditions of our Sunday Schools in the Leake County Association. We get from the minutes of last year's Association that we have twenty schools in the Association, or at least that many churches reported Sunday Schools, and that \$160.77 was reported collected, but of course the good that had been accomplished is not named, and probably could not be named. We have some figures furnished us as to what has been done in the Sunday School work of the state, to-wit:

Brother J. E. Byrd, our Sunday School Secretary, sends out the following facts concerning the Sunday Schools for the past year:

"The Sunday School workers have visited one hundred and sixty-six churches. Have delivered one thousand and twelve diplomas; have delivered a sum total of three thousand four hundred and sixty awards; have conducted or aided in thirteen city training schools; have held forty-six rural schools; have given two weeks' work each to negroes at Jackson College and Natchez College. There have been fifteen additions to the churches by letter, forty-five additions by baptism and twenty-six other professions of faith."

In this report the following recommendations are made:

1. That we give special attention to extension work in the Association and that the executive board of the Association be instructed to make an effort to organize a Sunday School in every church.

2. That special emphasis be put on class organization. Through class organization we can enlist the church members in Bible study.

3. That great emphasis be put on teacher training work. The need of the hour is trained workers. We insist that every church needs its season of training just as it now has its season of revival.

4. That we give large place in all our Sunday Schools to our denominational work, which includes all causes supported by the 75 Million Campaign.

5. That our special days be emphasized in all the Sunday Schools on account of their educational value.

We give the above facts for what they are worth.

We think the Sunday Schools are doing much good in this Association and hope that we may have several good talks on this subject, and that those who are able to do so may guide us on the way, that we may the better know how to teach, that our pupils may be instructed in a way that Christ may be honored and known, and many of the pupils may be made to be happy on the way.

Let us know just how many real live Sunday Schools we have in this Association, how many real teachers and how many pupils. Bring out what the teachers receive for their work and who pays the bills.

Your committee thinks the time has come that we must have better Sunday Schools. Can we have them? How can it be done?

Respectfully submitted,

N. F. WALLACE.

#### MINISTERIAL RELIEF

(Report furnished Clerk after adjournment)

Your committee is glad to report that the present management of caring for dependent ministers and their widows is giving aid to 44 dependent ones, whereas before we co-operated with the Ministerial Relief Board of the Southern Baptist Convention we were giving aid to only 27 in our state. We find that Mississippi gave for this purpose in 1921, \$7,484. We know of no more worthy cause to give than to help take care of these brave heroes of the cross, who labored without money and without price to establish the banner of Jesus Christ in our southland. The preacher is God's servant and our churches should awake to the duty of supporting their pastors as bountifully as the people support their doctors, their teachers, their lawyers, merchants and all others, so they would have something to lay by for old age and not have to be thrown on charity, a place that is humiliating to anyone. Let all pay their campaign pledges and there will be suffi-

cient funds for all on our board.

Respectfully submitted.

G. W. NUTT.

Report on finance made by S. A. Moore, who reported receipts of \$85.77, which amount was turned over to the treasurer.

The following resolution, submitted by S. A. Moore, was adopted by standing vote:

"Resolved, That the thanks of this body are due and are hereby tendered to Carthage Baptist Church and the people of the town for their diligence manifested in entertaining us while in their town and in their homes."

On motion the Association adjourned to meet with Friendship (Lena) Baptist Church on Friday before the second Sunday in October, 1923.

T. G. WARD, Moderator.  
M. M. KEITH, Clerk.

### Enrollment of Messengers

Carthage—F. E. Leach, J. L. McMillon, G. B. Smalley and M. M. Keith.

Cedar Grove—Z. T. Dumas, Sil Pigg and Ed. Halford.

Corinth—B. W. Rawson and Byron Davies.

Center Hill—Mrs. Annie Kemp, J. B. Roten and J. B. Fulton

Cross Roads—M. B. Hawthorn and H. H. Williams.

Friendship—Rev. T. G. Ward, Rev. G. W. Nutt, S. A. Moore, M. P. Hendrick, B. J. Barnett, W. W. White, J. W. W. Lyle.

Freeny—W. M. Parkes and Bob Jones.

Good Hope—R. M. Nutt, Jr., W. B. Trippe and Wiley Lay.

Mt. Carmel—Dr. O. C. Ingram, Otho Fowler and Mrs. Mattie Fortenberry.

Madden—B. E. Risher and Guy Thomas.

Mt Zion—A. M. Thomas, G. E. Gunter, Mrs. Maxie Upton, G. E. Upton and C. E. Upton.

Midway—Alva Thornton, Willie Pigg and H. G. Walton.

New Providence—W. L. Pearson and J. M. Flowers.

New Hope—J. E. Ellis, C. F. Reeves, J. C. Ellis and Fermon Reeves.

Pleasant Hill—John Taylor and Gordon Jones.

Pearl Hill—L. L. Moore and P. James.

Plymouth—Murray Chamblee, Ruthie Horton and Grover Parkes.

Rocky Point—Avery Pool, Mrs. Avery Pool, E. J. Reid, W. M. Davis, Mrs. E. J. Reed, W. N. Dorrill.

Salem—W. P. Brock, A. S. Johnson and E. P. Barnes.

Standing Pine—W. J. Barnett and A. M. Langston.

Springfield—A. R. Callahan, Wiley Chamblee and Posey Callahan.

Tuscola—J. H. Denson, Mrs. Nora Mills, Mrs. Lena Brooks.

Thomastown—B. C. Blailock, Rev. John Thompson and H. G. Williams.

Wake Forest—L. B. Beckham, Earl Moore, Jim Beckham.

Walnut Grove—J. O. Jones.



## BAPTIST CONFESSION OF FAITH

(New Hampshire Confession of Faith adopted by the New Hampshire Baptist Convention January 15, 1833. Sections 8 and 10 added in 1853.)

### I. Of the Scriptures.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

### II. Of the True God.

We believe that there is one and only one living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and earth, inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

### III. Of the Fall of Man.

We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin, without defense or excuse.

### IV. Of the Way of Salvation.

We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience; and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is in every way qualified to be a suitable, a compassionate and all-sufficient Savior.

### **V. Of Justification.**

We believe that the great Gospel blessing which Christ secures to such as believe in him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

### **VI. Of the Freeness of Salvation.**

We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation.

### **VII. Of Grace in Regeneration.**

We believe that in order to be saved, sinners must be regenerated, or born again or "born from above;" that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel, and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

### **VIII. Of Repentance and Faith.**

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ; we turn to God with unfeigned contrition, confession and supplication for mercy, at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King and relying on him alone as the only and all-sufficient Savior.

### **IX. Of God's Purpose of Grace.**

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sov-

ereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

#### **X. Of Sanctification.**

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness and prayer.

#### **XI. Of the Perseverance of Saints.**

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

#### **XII. Of the Harmony of the Law and the Gospel.**

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin, to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and the Means of Grace connected with the establishment of the visible church.

#### **XIII. Of a Gospel Church.**

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

#### **XIV. Of Baptism and the Lord's Supper.**

We believe that Christian Baptism is the immersion in

water of a believer, into the name of the Father and Son and Holy Ghost: (1) to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior with its effect, in our death to sin and resurrection to a new life; (2) that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

#### **XV. Of the Christian Sabbath.**

We believe that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

#### **XVI. Of Civil Government.**

We believe that Civil Government is of Divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the prince of the kings of the earth.

#### **XVII. Of the Righteous and the Wicked.**

We believe that there is a radical and essential difference between the righteous and the wicked, that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and this distinction holds among men both in and after death.

#### **XVIII. Of the World to Come.**

We believe that the end of this world is approaching, that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will then be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.



STATISTICAL TABLE

CHURCHES	Value Church Property.	Pastor's Salary	Building and Repairs	Ministerial Help	Sunday School and B. Y. P. U.	75 Million Fund	Minute Fund	Other Items
Carthage	\$2750	600.00	75.00	23.00	65 58	266.25	5.00	398.01
Cedar Grove	500	100.00	60.00		8.00	54.00	4.00	
Center Hill	1000	125.00			40.00	20.00	3.80	
Corinth	200	40.00					7.57	
Cross Roads	400	50.00		15.00		19.00	3.00	11.00
Freney	2000	40.00		50.00	35.00	621.05	1.00	
Friendship	700	300.00		63.65	3.00	563.00	5.00	120.24
Good Hope	25	250.00		12.00			3.50	34.00
Madden	1000	25.00	49.30	45.00	10.00	83.50	1.50	
Midway	1000	95.00					2.70	
Mt. Carmel	1000	154.00				201.05	5.00	
Mt. Zion	1000	150.00		32.00	9.00	231.97	4.50	7.00
New Hope	200.00					148.00	2.00	
New Providence	1000	75.00		12.00			2.50	25.00
Pleasant Hill	500	40.00					3.00	
Plymouth	250			19.00			2.20	
Rocky Point	1500	100.00					5.75	
Salem	1000	1.00		11.30		4.50	7.50	
Springfield	750	37.00		65.00	10.00		2.75	
Standing Pine	400	125.00	5.00	50.00	5.00		5.00	130.00
Thomastown	2000	200.00		27.35		44.00	3.00	32.00
Tuscola	500	100.00	100.00	125.00	10.00		4.00	
Wake Forest	1000	300.00			26.80	581.85	5.00	10.00
Walnut Grove	1000						3.00	
Pearl Hill								

STATISTICAL TABLE.

CHURCHES	Pastor and Address.	Clerk and Address.	Baptisms.	Membership.
Carthage	G. B. Smalley, Carthage	N. F. Wallace, Carthage	1	116
Cedar Grove	T. G. Ward, Lena	J. A. Watkins, Lena	13	81
Center Hill	B. F. Odom, Bolatusha	J. D. Pope, Conway	3	103
Corinth	R. C. Barham, Dixon	B. E. Rawson, Dossville		
Cross Roads		F. H. Hawthorne, Lena	35	
Freeny	W. M. Parkes, Carthage 1	Ollie Grice, Carthage, R 1	28	
Friendship		J. W. W. Lyle, Lena	6	188
Good Hope	A. E. Lucus, Edinburg	R. H. Wiggins, Lena	4	81
Madden	T. G. Ward, Lena	B. E. Risher, Carthage		15
Midway	A. E. Lucus, Edinburg	H. G. Walton, Edinburg	3	60
Mt. Carmel	A. E. Lucus, Edinburg	N. A. Ward, Edinburg	2	64
Mt. Zion	W. L. Collins, Union	G. E. Gunter, Waln't Grove	7	144
New Hope	G. B. Smalley, Carthage	F. H. Young, Estes Mill	1	199
New Providence	Jno. Thompson, Lena	J. D. Gross, Conway		
Pleasant Hill	T. G. Ward, Lena	J. H. Taylor, Carthage	7	25
Plymouth			10	33
Rocky Point	B. F. Odom, Bolatusha	W. H. Pickle, Dossville	6	165
Salem	E. L. Taylor, Ethel	W. G. Burks, Marydell	1	121
Springfield	W. M. Parkes, Carthage	O. Bryan, Carthage		
Standing Pine	A. M. Barnett, Carthage	E. W. Barnett Waln't Gr've	5	68
Thomastown	Jno. Thompson, Lena	H. G. Williams, Kosciusko	3	75
Tuscola	T. G. Ward, Lena	J. H. Denson, Harperville	6	60
Wake Forest	B. F. Odom, Bolatusha	J. D. Ellington, Bolatusha	6	
Walnut Grove	G. B. Smalley, Carthage	L. B. Johnson Waln't Gr've	6	70
Pearl Hill	W. W. Spears	Miss Wilmer Fortenberry	12	25

Wake Forest	B. F. Odom, Bolatusha	J. D. Ellington, Bolatusha	6
Walnut Grove	G. B. Smalley, Carthage	L. B. Johnson, Waln't Gr've	6
Pearl Hill	W. W. Spears	Miss Wilmer Fortenberry	12 25



